

Religious Dialogue and Co-operation in the Context of Globalization: Global Ethic, New Liberalisms and Empire

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I. Introduction

Since the beginning of human history, until now, early in the 21st century, we are living in difficult situations. Looking briefly at the theme of imperialism, a major stream which still continues to be of influence in modern times, the imperial nations of European countries and Japan colonized most of Asia, Africa and Latin America for the last two centuries. Imperial nations blocked the independence of colonial nations by persecuting political oppression and accumulated a huge amount of wealth by economical exploitation. Also, imperial cultural superiority and the ruling ideology withered and deprived the indigenous religions and cultures of colonial nations, and consequently broke off those nation's historical and mental inheritances. Imperial nations brought on world wars and wrapped the world in flames, killed millions of people and gave deep wounds.

Although world wars have ended, local wars are still going on to this very day.¹ America has become a super powerful nation.² Though the third world nations achieved independence, they are still under political and economical dependence and suffer in other deprivations. After the collapse of Soviet Russia, America expanded greatly its ruling territories. It has never been that one nation dominated all the world in world history. We can refer to the American empire—an empire which is making use of new liberalization of trade to force open military affairs, economy, finance and trade on a global scale for making the great mass of wealth.

First of all, competition in military expenditure and the threat of nuclear war are menacing all people.³ While countries with strong power are making huge money through exporting weapons, poor countries have to spend more on their military budget than social welfare or education. The huge military power of the American empire ignored an official decision of UN and worldwide opinion, and invaded

¹ According to statistics, 108 million persons were dead, and a few hundred millions persons were wounded by wars during the 20th century.

² Yong-Bock Kim, "The Politics of Jesus the Asian against the Empire," in *Madang : Journal of Contextual Theology in East Asia*, Vol. 1, No.2. 2004. 3-10.

³ It is officially or non-officially known there are nine countries possessing nuclear weapons. Russia 16,000, America 10,350, China 400, France 350, U.K 200, Israel 100-200, Pakistan 40-60, India 40-50, North Korea 6-8. America and Russia get 95% of nuclear weapons. Five among these countries are a permanent committee of the UN. They justify in their possessions, however they are very strict to other countries. Also G8 countries got massive bio and chemistry weapons in belonging to genocidal weapons.

Iraq for getting oil resources and establishing power in the Middle East Asia in 2003.

The global village is, on the whole, faced with the crisis of the rapid increase of population, the lack of food, global warming, destruction of the ozone layer, acid rain, the diminishing of tropical forests, the increase in deserts, and a holistic eco-crisis.⁴

The crisis of nature gives rise directly to a series of disasters, with a huge number of victims and a big loss of property. The tensions and conflicts between Christianity and Islam are continuing to arouse violence dependant on the ways of struggle by conservative leaders and fundamentalists of each religion for extreme resolutions.

Particularly, religious conflict is rising as a major issue of the 21st century. Religion can meet the needs of human beings, and it secures human rights and freedom and makes a peaceful world. However, the desert religions (Christianity, Islam, Judaism) take the head of breaking global peace. But religious tensions are rooted in political, economical, militaristic and geopolitical clashes of interests.

Now global issues cannot be solved by an individual, a society, or a nation, but only by worldwide co-operation. If it is not so, then the earth will be led to self-destruction, and as a result, all the human beings, nature, animals and plants of our world could disappear.

Therefore globalization is a very important concept and meaning in this era of the global village. It weakens the borders of nations, sees the whole world as one unit, and shows that the survival of the earth cannot come only from a particular self-righteous ethic and criterion, but needs to have wisdom and resolution with living together on the universal ethic and standard.

This article treats critically the context of new liberalism and empire, and the global ethic which gives a great influence on religion and the academic world in global times.

II. Global ethic

1. Global ethic

The Project for World Universal Ethic was recognised from what all people can sympathize in and the common values and universal ethics they can keep. It started from the Chicago World Parliaments of Religion in 1893. This conference gathered opinions about religious common ideas for a peaceful world with the hope of coming to an agreement of moral principle, namely that most of what religions teach is basically moral good.⁵

Since the 1960s, world religions have showed big changes. Over the last two thousand years, Christianity adhered strictly to the concept of God's absoluteness

⁴ A rapid increasing population causes to lack of energy, food, water, house. 800 millions persons of the third world are faced starvation.

⁵ "The Document" of the Second Vatican Council in Catholic.

and maintained an exclusive attitude regarding other religions as idolatrous Christianity developed a stream of inclusiveness to other religions from the time of the Second Vatican Council. And it continues to change, now with religious pluralism overcoming inclusiveness since the 1980s. Thus came out not dogmatic approaches, but the demand for a new paradigm of realistic resolution in the contexts of war and violence of the world, tensions between strong nations and weak nations, ideological confrontations, and ecological and environmental situations. Namely, this put down those religious demands which emphasize its own absoluteness, raise trials to accept religious distinctions and differences, and understand each other. Dr. Hans Küng, a Germany theologian, mentioned "no peace among the nations without peace among the religions, no peace among the religions without dialogue between the religions." in his book, *Projekt Weltethos*, 1990.⁶ He added, "no better global order without a global ethic," with asserting the need of a fundamental ethic emphasizing the inability of a new ethic for all human beings. This means we cannot expect any new world order as far as not to establish and share an ethic and norm on the global level.

Finally, when Parliament World Religions was held for one centennial anniversary at Chicago in 4th September 1993, religious leaders adopted the "Declaration Toward a Global Ethic" for the first time in religious history. They describe briefly the reason why global ethic needs in introduction as follows:

Hundreds of millions of human beings on our planet increasingly suffer from unemployment, poverty, hunger, and the destruction of their families. Hope for a lasting peace among nations slips away from us. There are tensions between the sexes and generations. Children die, kill, and are killed. More and more countries are shaken by corruption in politics and business. It is increasingly difficult to live together peacefully in our cities because of social, racial, and ethnic conflicts, the abuse of drugs, organized crime, and even anarchy. Even neighbors often live in fear of one another. Our planet continues to be ruthlessly plundered. A collapse of the ecosystem threatens us.⁷

Theologians and major religious leaders adopted the "Declaration Toward a Global Ethic" under the thinking that "peace without religions raises collision and war in different civilizations." This declaration presupposes, "religious and ethical tradition are established on the various religions approaching different ways, what is helpful, and what is harmful to all mankind, what is justice or not, what is good, or what is evil." And it expresses, "more clear and emphasize that religions already have common things for the happiness of all people."

According to the basic great principle by which all human beings must be given their human rights, "each individual has a dignity not to deprive and infringe on other people, having nothing to do with age, sex, colour, physical or mental ability, language, religion, political position, nationality, etc." On the other hand, it clearly says, "human's dignity is an absolute basis not to be able to encroach on the whole of life, family and regional society, ethnic, state and religion." If it keeps a new world order, it needs all the sympathy of humankind. This conference named the "global ethic" which emphasizes human dignity, human rights,

⁶ Hans Küng, *Projekt Weltethos*, München, 1990.

⁷ Hans Küng, "The Principle of Global Ethic," in *Declaration Toward a Global Ethic*. 1993.

broad-mindedness in differences on the centered idea of peace in religions, and it adopted the "Declaration Toward a Global Ethic."⁸

This was a slogan which was rapidly diffused, and became a new religious view in post-modern times opening a waterway for dialogue with religions. The concept of "global ethic" gave a motivation from seeing only within the nation to seeing the ethical responsibility of a whole global village. "Global ethic" greatly influenced the religious world. Hans Küng contributed so much to creating it. In 1984 he mentioned a simple expression, "no peace among the nations without peace among the religions."⁹

He said that a 'global ethic' is an urgent need, because without it we cannot get the opportunity to live without the space for ethics of difference, contradiction or struggle. So he suggested not one religion, one ideology, but norms, values, ideas, aiming for a global world.

He shows the destructive phenomenon of life in the global village according to a 1990 report:

- * The nations of the world expend 18 billion dollar per minute on war expenditure.
- * 1500 children are dying per hour through starvation or starvation related diseases.
- * one animal or plant species disappears per day.
- * Many more people have been arrested, tortured, or killed by political severe oppression since 1980, than were killed in the Second World War.
- * Foreign loans are increasing by the amount of 150 billion dollars imposing a heavy burden on the third world and its people.
- * A virgin forest the size of three quarters of the Korean peninsula disappears every year.

These are examples which show the real state of affairs of the inhumanity of modern times. Küng suggests that the dignity of humanity be accepted and inhumanity be denied. As a result of that, human society has to transfer to a human situation which demands a multiple, holistic synthesis from the inhuman situation. This is a realistic diagnosis getting an ethical request to inclusively recover the life of the earth.

He sees the realm of religion which cannot resolve political or diplomatic problems.¹⁰ Religion is generally disregarded in the private sphere, however it influences all fields in society. Particularly Samuel Huntington predicted the 'clash between civilizations.' This is the expression based on religious conflict. Therefore Religious dialogue and co-operation are more important than in the past, because the religious belief of one person can influence all in the global context.

⁸ Swidler, Leonard, ed., *For All Life: Toward Universal Declaration of a Global Ethic* (Oregon: White Cloud Press, 1999), 39-51.

⁹ Hans Küng, *Christianity and the World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism* (London: SCM Press, 1987), 440.

¹⁰ Hans Küng, *A Global Ethic for Global Politics and Economics* (London: SCM Press, 1991).

Even though the parliament of the world's religion adopted a 'global ethic statement,' it is not meaning to substitute a traditional religious ethic or teaching, or add a new ethic. This declaration is a meaning that all religions can approve, a value that non-religious people can support, a minimum common consciousness that all religions can not cancel, a norm, a moral standard.” Küng tried to recover the religious ethic from the root in the devastating context of globalization. In the global ethic is reflected the philosophy, ideology and religious ideas in the beginning of 21st century for escaping the threat of survival of human beings.

2. Critical Examination to the Küng’ s Global Ethic

The 'global ethic' of Hans Küng contributed so much to dialogue and peace between religions, the academic world, and in fact still is making positive influences. I would like to criticize his thesis here. His position was a criticism of both national socialism (communism) controls in individual life, and of capitalism which raises endlessly a desire for possession and which ties up humans economically. He presented a religious ethic showing an alternative global ethic. He only hangs on to a new religious ideology, namely a global ethic which disregards the fact that western countries are still ruling over and threatening the whole world by warfare, legal violence, exploitation of nature with a huge political, economical, cultural, and military power; in other words, capitalism and empire. His limitation is the conviction that the global ethic can resolve everything, every conflict, every tension in the global village. Of course his suggestion is proper to trying to resolve problems religiously, ethically, morally because he is a theologian and religious studies scholar.

However, his limitation has to be revised and added to even partly in the reality that his 'global ethic project' influences the whole academic world so much. When he visited my Sungkonghoe(Anglican) University in Seoul, 2003, he spoke on his thesis, 'New Paradigm of International Relations.' This is a recent paper, in here, and he has a good friendship with world leaders who are moving the world, and in dialogue with the IMF. There is a view of his modern history in his appendix where he explains that America made a new paradigm breaking down the old paradigm of Europe during the First and Second World Wars. Also he said that the new paradigm of America collapsed the Soviet Union and Berlin Wall. Of course he criticizes the American attack on Iraq. However, on the whole, his view of world and history is rooted in the first world, and he lifts up the contribution of an America based on power. On the contrary, he does not mention the character of the empire that America rules over and which binds the whole world tightly with strategy and tactics of a high level. His idea has stayed in the sense of sight of the first world from the time of making the global ethic until this day. A big problem is that the 'global ethic' focuses only on the slogan, 'peace between religions,' because western rulers can make use of this to dominate their ideology for the world.

Because Hans Küng's slogan basically doesn't mention that the first world still continues to rule over the third world in political, economical, military domination,

this can give an illusion of being able to restore world peace if it can resolve conflicts and tensions between religions. His slogan 'peace between religions' doesn't say the essence (the ruling order of powerful countries), but phenomenon (religious peace). He doesn't treat the bottom of the sea, but only the surface. If his logic is accepted and spread widely, religious people, including non-religious, can focus only on religions and not the background of the huge order of capitalism and empire of the first world. It can be logically developed that the ruling power gets to ride the small rock (conflicts between religions) for keeping the essence.

This is closely related to the fact that most western orthodox theology goes in gear with idealism such as non-political, non-social trends except for the German theologian, Dietrich Bonhoeffer who participated in the resistance movement against the Nazi regime during the Second World War.¹¹ This is not only in western theology; for example during the Japanese imperialism period, the Kyoto school which led the dialogue between Buddhism and Christianity kept silence toward society and history.¹² They were only interested in an ideal subject and philosophy, with no critical view toward imperialism and war in Asia.

The positions like non-political, non-historical and non-contextual dialogue and meeting between Christianity and Buddhism reinforced imperialism and the expansion of colony. As a result of it, this ideal thought approved and justified them in domination ideology. This is an important teaching dialogue with religions in the future.

Therefore I really ask again, "If it accomplishes a peace between religions, can it achieve peace in the world?" Of course it can partly attain peace, but I see a pessimistic view. If this slogan doesn't consider political, economical and military contexts, namely capitalism, neo-liberalism and the hegemonic empire, it in opposition can make results which justify the ruling ideology of powerful countries. So this slogan, 'peace with religions' can have the possibility of limiting its non-historical, non-social, ideal subject. I think that 'peace with religions' today is important for dialogue with religious doctrines, but it necessarily has to consider with the context of globalization the wave-covered global village, otherwise it falls down in a non-historical subject and world religions can make a reverse function in going with the tide of ruling power countries again.

III. New Liberalism and Empire

1. New Liberalism

To get a concrete reality of the slogan which is the keyword of the global ethic,

¹¹ During two world wars, many theologians, like Karl Barth, Rudlof Bultmann were locked in non-political, non-historical, and individual existentialism.

¹² Kyoto School was the represented school to link with western philosophy on the basis of Buddhism in Japan. Nishida Kittaro, a famous scholar in 1920s, dialogued 'emptiness,' 'absolute nothingness,' etc., ideas with western philosopher, Echardt, Nietzsche, Heidegger, etc.

"no peace among the nations without peace among the religions," the global ethic has to be based on the new liberalism and empire in the context of globalization. Otherwise, this slogan will be not only an abstract motto, but will also carry the possibility of becoming a dominant ideology reinforcing the world ruling system of America and western Europe, because the global ethic is a product of globalization and new liberalism. World market rule over global capital and new liberalism arouses a desire from individual to big company, and influences all people, society and government.¹³ Today in the world huge money is vividly moving through international channels and supported by the rapid development of communication technology. According to this, the third world is legally ruled by political dependence, economical exploitation, and cultural domination in front of the power of huge money. From these, human life and the natural ecosystem are ruled, controlled, and threatened by the power of capitalism of the first world. Historically, it has never been that one nation, the American empire, rules over the whole world. It controls world capitalism and spends most of the world's resources including nature. Therefore the people of the third world are living in more difficult situations, even the lowest living standards.

Religion is also misused in the process of globalization and makes use of capitalism. Yong-Bock, Kim tells, "It is in fact religion which misused the ruling ideologies of new liberalism and empire and justified the political power system. Religion supports letting individuals push to free competition in society, and a free economic market."¹⁴

According to Seung-Ho Park, globalization expresses new liberalism as being like freedom (ex-regulation), private property (private management), open-door policy and softness.¹⁵ These policies of liberalism are making a huge capital system and super-national capital (IMF, IBRD, WTO), and regional block (EU, FTA). Merger companies cross the border in spite of the fact that these are the products of competition between capital and between nations. So, it seems that these look not like competition, but co-operation, compromise, and control. Therefore there are more problems of the character of capitalism rather than capital itself, namely, new liberalism, the world monetary system, the empire character of nation. These are the proofs of the peak in the crisis of capitalism.

As a result, the profit of capital is accumulated by the first world, and the labours of the first and third world are exposed in the crisis of lay-off according to unstable employment in front of the huge power of capital named "flexibility of labour markets." Farm workers, labourers, poor people in the world, are victims under the context of globalization. Divisions such as those between nations, regions, sexes, individual abilities and school backgrounds are generally increasing in the relations of dominance and exploitation. These

¹³ Globalization and Christianity research team, *Globalization and New Liberalism* (Seoul: Sungkonghoe University Press, 2000).

¹⁴ Yong-Bock Kim, "Religion Society Though" in Theological Institute of Sungkonghoe University, *Beyond Dialogue and Learning Each Other* (Seoul: Malgeun-Ullim Press, 2004), 36.

¹⁵ Seoung-Ho Park, "Globalazation and New Liberalism," in *Globalization and New Liberalism*, 11-59, 16.

contents sink into the mind of labour, and make infinite troubles, competition and disunion in the global dimension. Consequently new liberalism deteriorates the quality of our life to become the objects of economic domination and exploitation, oppression and alienation. It forces markets of the third world to open; markets which flow off the first world's desire for getting wealth in a brief instant.¹⁶

This is the policy and logic of the legal economical 'neo-imperialism' which brings the poor globally except in the first world. Most of the world nations submit to the super-national hegemony. America stands on the peak, and Europe and Japan are in the centre. These nations settle down the new liberal market relating to political, economical, military, and cultural hegemony in the world. New liberalism in the context of globalization blows like a gale which has globalized the capitalism system at high speed since the 1980s. In a word, it makes a whole world one market, one factory, one benefit space.

If the dialogue between religions focuses only on religious peace in this context, it will hide the essence which breaks the peace, and can only show the peace outwardly.

2. Empire

How do we see the character of world capitalism at the beginning of the 21st century? There are many points of views about this. While imperialism ruled over the crossing of the boundary of nations, the new liberal globalization from the beginning of the end of the 20th century doesn't get a border, however, the character is showing the same ruling way as in the imperialism period.¹⁷

When I summarize the empire of Michael Hardt and Antonio Negri,¹⁸ they see the new liberalism and globalization as the act of empire. The view of seeing new liberalism as the act of the empire understands it as the act of one side of capital, and in the construction of global market and network according to the processing of globalization. On the basis of these, a new form of ruling system appears in the forms of a whole global order, new ruling ideology and ruling structure. In here empire is the ruling power which controls the political power dominating effectively the whole global exchange.

Hardt and Negri suggest the present political structure is 'empire,' and say the shift is from imperialism to empire. In an empire there is no more border, as in the past there is no more outside. The empire doesn't make divisions, but acknowledges, manages and controls the present differences. The empire sovereignty is organizing and controlling by the flexible network. Therefore the contradiction of empire is difficult to perceive – it is not regional, but global.

The American empire with western countries rules over the five oceans and the

¹⁶ Soo-Dol Kang, "Global Capitalism and The oppressed of Korea," in *Power of Labour* (Seoul:, March, 2003).

¹⁷ Won-Don Kang, "Empire and Minjung: There is no Place for Empire!" in *Madang : Journal of Contextual Theology in East Asia*, Vol. 1, No.2. 2004. 31-44.

¹⁸ Michael Hardt and Antonio Negri, *Empire* (Cambridge, Massachusetts: Harvard University Press, 2000).

six continents not only economically, but also politically, culturally, militarily. Particularly in the part of the military it controls all over the world with high technology and space science. The possibility of bringing war between empires is low and even disappeared in history like the world wars of the 20th century. The problem is the reality that the American empire intervenes, and invades the third world nations by its military power. Despite the anti-war movement, America attacked Iraq for depriving it of oil resources. America has all the hegemony and develops an initiative about the North Korean nuclear weapons of North Korea surrounding the Korean peninsula with political and military power. America exposes the character of empire power in North East Asia.

3. Anti-movement to New Liberalism and Empire

At the end of the 20th century, the anti-war and peace movement spread with the development of networks. The labour and farm worker movement in the world are heading to struggle against the constructing of the globalization of capital, the world monetary system and empire hegemony. As capital demolishes the borders of nations for making a global single market, the anti-war and peace movement and struggle of world labour also develops with international simultaneity. The political situation of the Korean peninsula surrounded by the nuclear weapons of North Korea is closely related with new liberalism and the policy of empire. The fate of the Korean peninsula is in the hands of the political and military strategies of America. We, South and North Korean people, don't want a war brought about by the American empire power.

After 9/11, the mood of anti-war, anti-America spread out to the world, and became an increasing anti-empire movement. 800,000 people participated in the anti-war and peace movement in September 2003 in London and at the same time in New York and Washington (200,000), Paris, Seoul, Tokyo, and Berlin. Palestinian people still continue to struggle against Israel which is supported by America. Islam countries also participate in these movements. In South Korea the anti-war, anti-America movement spread out so fast and widely. We, South Korea, came to develop a resolution to be a little independent in these moods. We steadily overcome the red-complex mood and became independent from empires. Basically the democracy and independent government of the third world can get the resolution for escaping the shadow of empire power.

IV. Religious dialogue and co-operation in the context of Globalization

1. Analysis of the phenomenon of religious power

Great religious traditions talk about the truth in the history of human beings. They teach how human beings live in the world, nature and cosmos. The universal truth is based on love, charity, perfect virtue, mercy, benevolence, justice, peace, etc. For realizing them, humans do not harm neighbours; they bestow a favour

and do good as if they were doing it to themselves. These are the ultimate goals whatever religions point to. This is the most fundamental basis which human beings have, beyond whether God exists or not. In fact, if human beings do not keep this basic ethic, there is no meaning in saying if God exists or not. Because religions were born in different geographical, cultural, historical, ethnical or language backgrounds, it seems to be different. However, they mention the same truth if we ask an ultimate question. A positive contribution which religion gives is a social practice of love, benevolence, mercy, justice, life and peace. Particularly the Old Testament teaches social justice, equality, freedom, the rights of the powerless, historical consciousness, and the kingdom of God which means the new ideal world, etc. So dialogue and co-operation between religions are a supreme order on the general basis.

Today, in the context of globalization, in the context of not being able to resolve small size units in small areas, religion has to show new co-ordinates, diverse ideologies, and universal, comprehensive values, and to bind individuals, society, and the world by peace and love.

But, because religion and religious power tend to be more conservative, fundamentalist, and competitive, and to have material faith and consciousness in the capitalist society, they are causing violence between individuals and between religions. In the coming 21st century, it seems that religious tension, terror, violence, oppression, killing and warfare are increasing between Christianity and Islam, Judaism and Islam, Hindu and Islam, Christianity and Buddhism. All of these religions justify and suggest only their own conviction on the basis of fundamentalism. When religion becomes a religious power, then it becomes corrupted and aggressive to other religions; it tends to stress material blessing and to be individualist and not social. This religious power which gets much money and a political position in the vertical hierarchy system is easy to link with the nation's power for justifying violence and war in the name of truth. The basic reasons are as follows: absolute authority of scripture, fundamentalist hermeneutics, rigidity of religious system, lack of leadership, ethnic and national separation according to religion, territorial conflicts, etc. So religion doesn't show new ideas, new paradigms, or new values under the context of limitation of religious power. Therefore the major religions of the world are going to the opposite side or back to the past, even becoming harmful to civil people.

A more serious problem is that conservative religious power doesn't adapt to new changes actively. Such religion, particularly, has little understanding of the essential problems of world economy and politics, capitalism, new liberalism, empire, and offers only individual material blessing. Instead, religion is well acquainted with capitalism's survival method and empire thought, and is full of the religious territorial expansion labelled as 'propagation,' and 'mission.' Religion is making a legal ruling ideology and at the same time makes use of the means to rule over the world.

Religion is eager for its territorial expansion by compromising individual desire – selfishness, large profit – rather than resisting and struggling against the oppressive structure of society and religion in the capitalist system. Consequently,

religion doesn't feel social suffering; it averts its eyes away, and has lost the role of 'light and salt.' The result is that religion is buried under material blessing in capitalism, ignores society and history, and forgets and abandons the individual's mission and responsibility in the context of globalization. Moreover, the rich believe in religion in order to get more wealth and safety, and on the other hand, the poor believe in being comforted in an isolated situation from society. So people who have religious belief interpret the same truth by their own selfish motives according to nation, society, class, gender, etc. This is particularly so in the capitalistic society.

2. Religious dialogue and co-operation

In the context of exposing the problems in globalization, what religious positions show a new ethic and value for opening towards the future?

Firstly, religion has to give up its exclusive attitude toward other religions, and to have an attitude of being able to accept the truths of other religions. To do this, religions need to exchange mutual study of the truth in scriptures, share their religious experiences, recognize the common and different faiths and ideas, and interchange diverse values.

Secondly, religion has concerns about society, history, coexistence and the prosperity of human beings rather than being supported by the ideas of capitalism and the faith that blessing brings money and material wealth. Religion has to analyze clearly the problems of capitalism, new liberalism and empire. On the other hand, religion has to take an interest in global issues such as ecological concerns, the environment, disputes and war, and nuclear weapons. School education and religion have to teach the peace of education and spread out the peace movement for living together (相生, *sangsaeng*).

Thirdly, religion has to struggle against globalization, namely, new liberalism and the power of empire. For this it has to link international NGOs, and actively participate in international organizations of united labour, farm workers and the people of the third world. As China and South Korea also sink into the wave of new liberalism for the economic growth, labourers' rights are violated without resistance by long working hours, low income and personnel reduction. Religion has to work actively to get human rights for the weak.

Fourthly, religion has to express the objection to the regional tensions which tend toward the political conservative and right wing, military competition in North East Asia (China, Korea, Japan, Taiwan). These nations have a common culture and religion of Buddhism, Confucianism, Taoism in their background of using the Chinese language. Religions including Christianity in North East Asia have to unite and co-operate for living together through international networks.

Finally, religion generally has the thought that the ideal nation or ideal world, namely, the Buddhist paradise or the Kingdom of God, is close to socialism. Even though capitalism is superior to socialism in the present time, when we see through the essence of new liberalism and empire, religion has to make efforts to re-establish socialism in nations in the middle and long term for the future.

However, this socialism is not only in the level of political, economical structure and social classes, but it also has to be at the high level such as moral and religious genuine function, and the mental and spiritual dimension of the individual. So religion has to embody the ideal world. This means there will be social justice, peace, equal society, and no discrimination beyond selfishness and desire in the world.¹⁹

V. Conclusion

The concept of borders is disappearing due to the development of transportation, science and technology, and communication networks in the period of the global village and so we have to find mutual coexistence of wisdom, ethics and values. As the oxygen made from a blade of grass influences the whole world, and as air pollution from a factory in one nation has a bad effect on neighbouring countries, and even as the whole global village experiences disasters and gets cancer, the global village has to find resolution altogether.

The declaration of global ethics brought about the motivation for the global village to gather wisdom together. The global ethic showed a new view of values for global responsibility and rights towards human prosperity, happiness and peace in the times of the global village.

However, I commented that it is difficult to achieve a global peace only to resolve religious conflicts. When religious conflicts come up to the surface of the water, we have to consider the contradiction of capitalism, the inequality between nations due to new liberalism, the legal exploitation of international huge capital, and the difficult life of labourers and farm workers. Religion has to spread out the peace movement with linking NGOs to dissolve the vertical empire ruling system. Religion has to get a vision of a new socialism as a similar religious ideal nation.

Religion has to foster the practical abilities of inner discipline, and open its eyes to its neighbours, social concern, social justice and global concern. Religion has to create religious values and a religious ethic harmonized with the new age, and remedy the abuse of religious power, and walk at the head of the parade to make a peaceful solidarity in the global village.

China, Korea and Japan in North East Asia have to make a new ethic and value of living together on the common basis of Confucian values, Buddhism, and

¹⁹ Francis I. Arinze, *Religions for peace*, Darton: Todd Press, 1985; Carrie Gustafson & Peter Juviler, *Religion and human rights: competing claims?* New York: M. E. Sharpe, 1999; John B. Taylor, *Religions for human dignity and world peace*, Geneva: World Conference on Religion and Peace, 1986; Homer A. Jack, *World religions and world peace: the international interreligious symposium on peace*, Boston: Beacon Press, 1977; Jacob K. Olupona, *Religion and peace in multi-faith nigeria*, Ile-Ife: Obafemi Awolowo University Press, 1992; John Ferguson, *War and peace in the world's religions*, London: Sheldon Press, 1972; Leonard Swidler, *Religious liberty and human rights in nations and in religions*, New York: Hippocrene Books, 1986; Robert Traer, *Faith in human rights: support in religious traditions for a global struggle*, Washington: Georgetown University Press, 1991; Arvind Sharma & Katherine K. Young, *Feminism and world religions*, New York: State University of New York Press, 1999.

similar culture. These countries have to reduce political, military, territorial tensions and have an international solidarity for life, peace and justice.

Most of the scholars in the world predict that China will ascend as a central nation among the political and economical stages of the world in the 21st century. I expect that China will not repeat the failed history of western imperialism in 19th and 20th centuries, and will not follow the abuses of capitalism, new liberalism, and empire by introducing capitalism on the basis of socialism. I hope China will get a horizontal relationship with the third world, display its new leadership, and show an alternative plan in the context of globalization.

For this, Confucianism, Buddhism and Christianity have to struggle against the huge waves of globalization, need to get dialogue and co-operation with each other through international solidarity for life, peace and justice.